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Reconciliation and a Tartan Legacy

VICTORIA — Given the prominent role of Scottish expats in the colonising of Vancouver Island (and Canada in general) and in the settler displacement of Indigenous peoples from their traditional territories, we can have ambivalent feelings about celebrating the achievements and influence of Scottish culture. Scots played a large role in the advancing of the British Empire over much of the world, often against the will of those whom it subjugated.

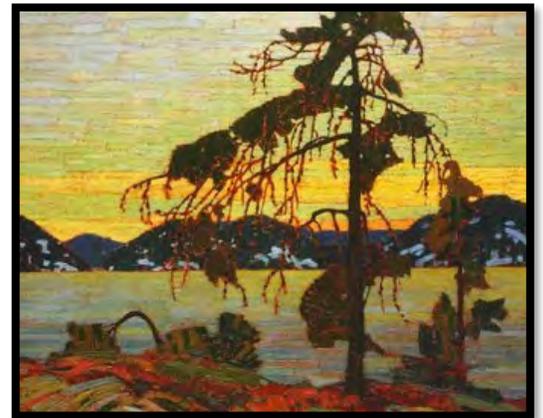
Is a victorious Sword Dance emblematic of a conquering culture? Does the hair-raising skirl of the massed band at the Highland Games evoke a reliving of the British Empire crushing all before it with military might? Are the *78th Fraser Highlanders* firing their miniature cannons reminiscent of an age when highland regiments were the storm troopers of Imperial might, sometimes fighting with and sometimes against, the First Nations in eastern North America? (See photo below of *78th Frasers*.)



Demonstration Team at 2016 Highland Games

I confess that I have always seen these present day customs as innocuous practices of Scottish culture, without thinking of how they might seem to others who have different ancestors than I do. In the dominant culture, we weave a story of past glories and self-affirming patriotism, without taking into account that conquerors spin a different version of history than that of the conquered. We leave out what does not fit our traditional narrative or we are simply not

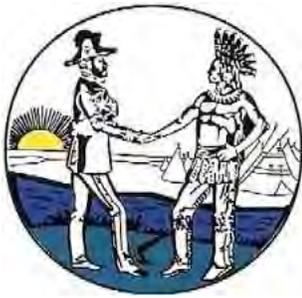
aware of the conflicting elements that have shaped our history. Reconciliation in its present day context, is reconciling the identity of the dominant culture with past events that contain elements that don't fit the story that we have told about ourselves. Reconciliation is about how we reconcile settler history with the history of Indigenous peoples which we have left out or ignored. The task is important because the history we choose to remember is the history we use to shape our identity and our sense of nationhood and our social fabric.



The Jack Pine, Group of Seven. Tom Thomson

A large part of who we are is how we relate to the vast land we inhabit. The Group of Seven did much to paint a mythic picture of wild Canada, and generations of school children have been raised on an idealized picture of a noble John A. Macdonald fathering Confederation. Both perspectives have basis in fact, but the underlying reality is that British and Europeans came to exploit the resources of the land. The people who lived here already were an inconvenient obstacle to who gets to take over the resources of that land. At first, Europeans took fish. Then the Hudson's Bay Company traded with First Nations for furs. Then the settlers came to break land and create farms. The mandate to "take over" came from Britain declaring that in claiming British North America, all land would subsequently belong to the Crown. The same principle had applied in New France, before the defeat of the French in 1760. The people who inhabited those lands were deemed not to have title to the land because

Continued on p. 2



“title” comes only from the Crown. When First Nations today talk about their historic relationship to the Crown, this is where that sense of connection comes from. It was the Crown with whom First Nations had made treaties — subsequently broken — and Canada took on the role of the Crown at the time of Confederation.

It has only been since the late 20th century that the validity of treaty rights was not superseded by the rights of the Crown. Section 35 of the Constitution Act, 1982 “recognizes and affirms” the existing Aboriginal and treaty rights of Aboriginal peoples, i.e. Indian, Inuit and Metis peoples. (The term Indigenous generally replaces Aboriginal, as a collective name for those three groups today.) A similar but more nuanced issue is that of **aboriginal title** to land, which is particular to each treaty made and how it is interpreted by the courts since 1982. Reconciliation therefore involves ceding control of certain lands and the resources of those lands, to the respective First Nations who had a prior historical relationship with those lands.

Perhaps the higher profile issue of reconciliation is that of the legacy of Residential Schools. In particular, the finding of mass graves of children at various residential schools, and the revealing of various forms of abuse, has raised the spectre of genocide. Canadians have been used to the term being used to describe the Holocaust, or the genocide of Tutsis and Hutus in Rwanda and Burundi. Pope Francis’ use of the word (on his flight home to Rome from Canada) to describe the system of Residential Schools run by four denominations and the Canadian Government, has been more jarring. In our idealized history we have seen ourselves as something of a new people in a new land, not repeating the injustices committed by “other” societies.

To create a “new land” called Canada, Macdonald felt he had to cobble together widely scattered British colonies with a railroad and fill the vast West with immigrants, before the expansionist Americans spread north and took over. Indigenous people were viewed as an obstacle because Macdonald wanted the lands surveyed, so settler farmers could buy the land from the Crown. Dividing up the land for private ownership was quite alien to Indigenous people, who had a communal relationship to land and its resources. In contrast, the waves of European homesteaders were very keen to own the land they cleared. We tend to see British and Europeans escaping hardship in their homeland and nobly taming the West for Canada. However, seen with another lens, those immigrants were part of a policy of colonising Western Canada and wiping out the Indigenous people who had a relationship to the land, before settlers arrived.



Immigrants drawn to Canada by the prospect of owning land.

The same historical event can have different significance to different people. To descendants of those immigrants who broke the prairie sod, there is pride about the tenacity and resourcefulness of people who came from across the sea to build a life in a new land. To the people who lost their land to colonisation, the waves of immigration were part of a deliberate policy to wipe out those who were already in relationship with the land. This goal would be achieved through the Indian Act, through the creation of (often) isolated reserves, and through a system of residential schools. These were presented as vocational training centres but functioned as assimilation institutions that broke down Indigenous family groups and their culture.



Modern Canada is a diverse mosaic where we struggle to readjust the balance of the haves and the have-nots.

A Black friend who does much advocacy and justice work once asked me, “Do you feel guilty about what your ancestors did to people of a different race — those Scottish people who owned slaves (in the New World) and those Scots who advanced the British Empire and colonised Indigenous people in Canada?” It was a profound question. After thinking about it a bit, I replied that I didn’t feel guilty but I felt regret. Guilt is a largely individual thing for something I have done personally, and it tends to be debilitating unless I take some action to redress what I feel guilty about. Some people just wallow in guilt or they move to denial, as a way of relieving the guilt. As I listen to people around me comment about reconciliation, denial is a common way to deal with the unpleasant. “It’s not true.” “It was a long time ago and doesn’t involve me.” “It’s exaggerated.”

I think regret is deeper, and it can be regret for not only what I have done myself but what has been done by those who came before me, and whose actions have benefitted me at others’ expense. I regret the nature of Canadian society in the late nineteenth century and twentieth century, in that our society and its leaders held racist views that influenced our attitudes and policies towards Indigenous peoples (and Jews, Asians and other racialized minorities.) We can’t go back and change history, but a deeper awareness of the dark places in our history can change our willingness to re-dress some of our present inequalities. The old status quo does have to give way. But we can both hang on to those aspects of our history that enrich us, as well as let go of those attitudes and privileges that diminish what it means to be Canadian. Ω *Larry Scott, Editor.*

Recommended: *To Share Not Surrender*, ed. by Peter Cook et al.

UPCOMING EVENTS

Vancouver Island Piper's Club

Usually 8:00 pm on the first
Saturday of the month at the
Bay Street Armoury.

Check Vancouver Island

Pipers Club on *Facebook*, for latest info.

For parking enter from Field Street off Douglas.

Admission is \$10.00 Cash bar.



VHDA

Winter Competition

9:30—5:30, 11 February 2023

Lambrick Park Church, Victoria

Registration is now available.

VHDA members receive a discount.

<https://vhda.weebly.com/>



Friday, February 24th @ 7:30 pm
(doors 6:45 pm)

St. Andrew's Presbyterian Church

924 Douglas St, Victoria

Celtic-rooted music fuses jazz and global rhythms

Advance Tickets: \$35 Tickets at the Door: \$45

More info at: beaconridgeproductions.com
or 250 812-7978

Vancouver Island Scottish Country Dance Society

Valentines Social

2:00 pm on 25 February 2023

City Light Church, 550 Obed Ave.

Please see our website for more
details and further events.



Workshop and Ball: 1 April 2023

Registration is now open, forms available on-line or in class. It will be held at the Edelweiss Club, and the Tartan Players will be playing for the Ball. There is an Early Bird rate for registration before March 1st. Please see our website for more details and further events: <https://viscds.ca>

IN MEMORIAM

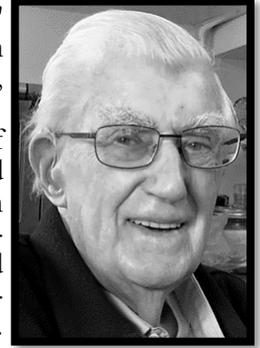
KRAUSE, Dr. Robert "Robin"
Robin died peacefully at home in
Victoria, BC, on December 6,
2022, at 97 years.

Born in the Kingdom of
Fife, Scotland, Robin graduated
from the University of Edinburgh
in 1947 and became a family doctor
extraordinaire. He practiced
medicine in the UK and Winni-
peg until his retirement in 1992.

Robin's kind and compassionate
nature focussed on the person in
the patient. His multiple achieve-
ments and contributions to family medicine include
developing the Human Values curriculum for the un-
dergraduate program at the University of Manitoba.

Robin was the Canadian Family Physician of
the Year in 1981 and National President of the College
of Family Medicine in 1982. In 1992, he received the
Distinguished Service Award by the Manitoba branch
of the Canadian Medical Association. Upon retire-
ment, Robin volunteered extensively; Our Place was
especially significant. Robin's gentle character and dry
wit will be missed enormously. He also maintained an
abiding interest in Scottish culture and history.

Predeceased by his wife Enid and sister Chris-
tine, and survived by his three children, Susan, Gillian
and Robin, eleven grandchildren, and eleven great-
grandchildren. Ω



Dr. Robin Krause
1925—2022

SOME SCOTTISH HISTORY

In the beginning, when God was creating the earth, he was sitting on Cloud Nine. God began to tell his pal, the angel Gabriel, what he planned for Scotland: "Gabby, I'm going to give this place lofty majestic mountains, purple glens, streams laden with salmon and trout, golden fields of barley from which an amber coloured whisky can be produced, coal in the ground, oil under the sea, gas..." The bold angel Gabriel interjected, "Hold on! Hold on! Are you not being a little generous to these dour Scots?" Back came the Almighty One's reply: "Not really. Wait until you see the neighbours I'm giving them!"

Grand Opening of Craigflower Community Centre — 19 January 2023

Photos and text by Larry Scott.

VIEW ROYAL — On 19 January 2023, pipers led in the official parade of local dignitaries at the Grand Opening of the Craigflower Community and Performing Arts Centre. The Mayor of View Royal, Sid Tobias, acted as the master of ceremonies. Chief Councillor of the Esquimalt Nation, Rob Thomas, welcomed guests to Esquimalt territory and highlighted the historic willingness of First Nations to share their traditional lands with newcomers. Government ministers spoke of support from the three levels of government. Jim Maxwell had the last word, in declaring the Centre officially open. While all present admired the beauty of the building, Ian Booth stressed that donations are still needed to furnish the structure. Your help is vitally important; you can donate by going to the Centre's new website: www.craigflowercommunitycentre.com/



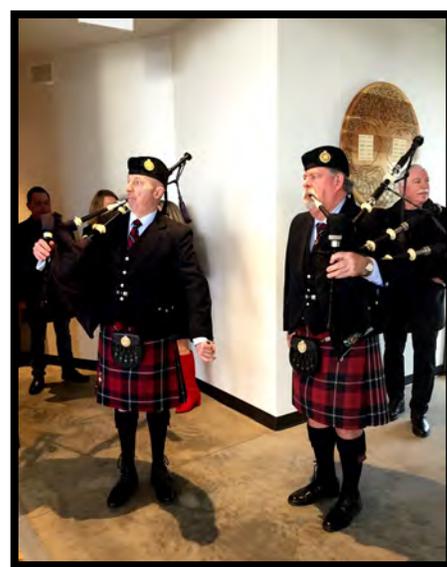
Attentive audience listens to speakers at Grand Opening of the new Craigflower Community Centre, held on 19 January 2023.



Russ Campbell stands under one of two birch plaques he made, showing Legacy Donors to Craigflower Community Centre.



Ian Maxwell, President of the Victoria Highland Games Association, declares Craigflower Community Centre open.



Piper Gord Cavanaugh (left) and Pipe Major Warren Fells (right) are at the ready for the 'piping in'.



From inside looking towards Craigflower Manor.



Artist's rendering of Centre with anticipated landscaping.

Inaugural Robbie Burns Dinner at Craigflower Community Centre 21 January 2023

Photos and text by Larry Scott



Lord Provost Douglas McLeod of the Victoria Saltire Society, gives the Immortal Memory address at the Burns Dinner.



Randy Stewart, whisky bearer, and Pipe Major Roger Maguire are ready for haggis.

L-R: Alex McCara, Christopher Loran, Russ Campbell — Heavy Events volunteers at Games.



VIEW ROYAL—21 JANUARY 2023: Ian Booth, President of the Victoria Scottish Community Centre Society, thanks the 168 people who bought tickets to the Robbie Burns Dinner, sponsored by the Craigflower Community Centre and by the Victoria Saltire Society. He acknowledged the widespread praise expressed for the almost-finished building. He also reiterated that government grants and other support did cover basic construction of Craigflower Community Centre, but that the outfitting of the kitchen and other finishing touches, still require substantial donations. Especially those who may not yet have offered their financial support are encouraged to make their gesture now. On the left is Jim Maxwell, President of the Victoria Highland Games Association, which got the project going more than a decade ago. Jim is also the volunteer operations manager, and the source of the original vision for a gathering place for the Scottish groups of Victoria. He announced that the main room of the Centre will be called the Dr. Kenneth Wilson Hall, in recognition of the very substantial donation made by this individual. Those attending the Burns Dinner gave enthusiastic applause for Jim, Ian and Ken who have done so much to make the Centre happen at Craigflower. Donations can be made online at the Centre's new website www.victoriasscottishcentre.ca For photos and updates see *Victoria Scottish Centre* on Facebook. Ω



Guests mingle at tables set in the Dr. Kenneth Wilson Hall.



Dancing by Kathy White's Island Highland Dance Academy.

Local Robbie Burns Events — 6 on 22 January 2023



Victoria Saltire Society members toast Robbie Burns after a rendition of *Ode to the Haggis*, by Bob Williamson (centre), assisted by Piper Ken Wilson (left) and Scrivener Larry Scott (right) at Burns Memorial in Beacon Hill Park.
Photo: Duncan Robertson



Robbie Burns Concert and Tea was held in the Kirk Hall of St. Andrew's Presbyterian Church, which co-sponsored the event with the Victoria Scottish Gaelic Choir. About 110 attended. This is the first time the concert and tea has taken place since before COVID.
Photos of Burns Concert & Tea by Larry Scott



The Victoria Scottish Gaelic Choir sang a selection of Burns pieces in honour of the Bard of Scotland. Director is Jan Beckett (centre-left).



Students from Kathleen Laurie School of Highland Dance offered both Scottish National dances and Highland dancing.



Demonstration Team from the Vancouver Island Scottish Country Dance Society, doing warm-up before concert.

Strathcona Cup 2023 at Victoria Curling Club



Castle Cary Pipe Band
Photo: Dave Hodgins



Scottish and Canadian curling teams in Strathcona Tour 2023, at Victoria Curling Club on Sunday, 16 January 2023.

Photo: Dave Hodgins



Strathcona Cup tour of 1903. Historic Photo: Source unknown.

VICTORIA, 16 JANUARY 2023 — The Strathcona Cup is the world's oldest international men's curling bonspiel having been established by the Royal Caledonia Curling Club (RCCC). The first cup event was held in Scotland in 1903. The present Strathcona Cup is a touring event, with three different teams of Scots playing concurrently in West/Central/East locations across Canada. One such segment was held 16 January 2023 at the Victoria Curling Club, where the results were split — two games for Scotland and two games for Canada. Subsequently, our Scottish visiting team headed out to Vernon/Kelowna, then were to go to Alberta, Saskatchewan, and Manitoba before finishing off in Ottawa. For details, go to Strathconacup.ca. The next Canadian Men's Strathcona Cup tour to Scotland will be in 2028. Ω

February Scenes from Aberdeenshire and Invernesshire



Crathes Castle near Banchory, Aberdeenshire — 16th century Scottish tower house with ‘harled’ exterior of lime and aggregate. Owned by National Trust of Scotland. *Photographer not known.*



The Gatehouse, Ardverikie Estate, Cairngorms, made famous as the fictional Glenbogle Estate in the BBC series “Monarch of the Glen.” Kinloch Laggan, Cairngorms.

Photo: Instagram.com



Corgarff Castle, Cairngorms. When the Redcoats arrived at Corgarff in 1746, after Battle of Culloden, the tower house was gutted inside to create a barracks. *Photo: @thejacobmurray*



Leannach Cottage on grounds of Culloden Battlefield, 7 km east of Inverness. The cottage was inhabited until 1912. *Photo: National Trust for Scotland.*

Scottish Culture:

Saltire Society of Victoria: Contact is the Provost, Doug McLeod, at 250 360-1776 or the society's Scrivener (secretary), Larry Scott at 250 213-5239.

Victoria Gaelic Choir: The group sings in both Gaelic and English. shancummings@gmail.com

Victoria Highland Games Association: President is Jim Maxwell. www.victoriahighlandgames.com

Victoria Scottish Community Centre Society: President is Ian Booth, hibooth48@gmail.com

Websites:

The Celtic Connection: Burnaby-based tabloid, publishing since 1991. Online at celtic-connection.com

The Scottish Banner is a digital download subscription service. View at: www.scottishbanner.com

Bruce Knight Memorial Piobaireachd Competition
<https://www.facebook.com/bruceknightmemorial>

Scottish Review is now edited by Islay McLeod, who is located in Prestwick: www.scottishreview.net

Rampant Scotland is a site begun in 1996 and written by Alan Scott at www.RampantScotland.com/letter.htm

Canadian Alliance of British Pensioners. Did you ever work in the UK? You may be eligible for a pension. info@britishpensions.com or www.britishpensions.com

Dance Instruction:

Brentwood Scottish Country Dancers: Contact Janet Mitchell at mitchel5@telus.net for more detailed information. Classes happen at the Brentwood Centre.

Vancouver Island Scottish Country Dance Society: www.viscds.ca Weekly classes for various levels of ability. Further information may be had from Kathryn Knowles, viscdspresident@shaw.ca

Bon Accord Highland Dancers: Lynne Griffiths. Tel. 250 479-7804 BonAccordDancers@shaw.ca

Glengarry Highland Dancers: Carolyn Phillips-Cusson. Tel. 250 758-0208 or email for information to info@celticperformingarts.com

Kathleen Laurie School of Highland Dance: Tel. 250 213-9627 dancehighland@gmail.com

Kathy White's Island Highland Dance Academy: kathywhitedance@hotmail.com Cell 250-710-0837

Katie Dean School of Highland Dance: H 250-920-3513 cell 250-514-8110 kdean@shaw.ca

O'Brien School of Irish Dancing: Teachers — Mairead O'Brien/Crystal van Boven. www.obrienirishdance.com Tel. 604 340-2370.

Victoria Highland Dance Association. Sponsors competitions, etc. Contact at www.vhda.weebly.com

Victoria School of Irish Dance: www.victoriairishdancers.com Contact Alison Paladini at 250 888-9421 or alisonpaladini@shaw.ca

Victoria Area Pipe Bands:

BC Pipers' Association serves solo Highland Bagpipers, Scottish Drummers and Pipe Bands in British Columbia, Washington, and Oregon. www.bcpipers.org

Canadian Scottish Regimental Association Pipe Band www.canadianscottishregiment.ca

Castle Cary Pipes and Drums. For band info go to: www.castlecarypipesanddrums.ca

Cowichan Pipes and Drums. Contact Rod Booth, band manager, at rod.booth@shaw.ca

443 Squadron RCAF Pipe Band. P/M Stephen Kelly Stephen.kelly@forces.gc.ca or stevekelly@live.ca

Greater Victoria Police Pipe Band. www.gvppb.com Pipe Major Warren Fells; Drum Major Randy Evans.

Pipe Band of the Canadian Scottish Regiment (Princess Mary's). Drum Major Glen Ereat, contact at Glen.Ereat@forces.gc.ca

Saanich Peninsula Pipe Band. Contact 250-652-9954 or <https://saanichpeninsulapipeband.blogspot.com/>

78th Fraser's Highlanders Pipe Band. Contact Pipe Major Dave Hjalmarson at nordicsword@hotmail.com

2136 Royal Canadian Army Cadet Corps Pipes and Drums. www.2136cadets.ca

VanIsle Caledonia Pipe Band. Pipe Major Richard Findlay at www.vanislecaledonia.com

Local Businesses With Celtic Flavour:

Bard and Banker Scottish Pub, 1022 Government St, Victoria www.bardandbanker.com

Caledonia Meats. Haggis makers. colegriffiths11@gmail.com or 250 857-5260.

Craigdarroch Castle, 1050 Joan Cresc, Victoria. Built by Scottish coal baron Robert Dunsmuir. <https://thecastle.ca/>

Fraser Orr's Butcher and Deli, 108-1931 Mt. Newton Cross Rd., Saanichton. Haggis, Scotch pies, etc. www.fraserorrsbutcher.com

Irish Linen Stores, 1019 Government St, Victoria www.irishlinenvictoria.com

Irish Times Pub, 1200 Government St, Victoria www.irishtimespub.ca

Island Bagpipe www.islandbagpipe.com

Lion Rampant Scottish Pub, 6777 Beaumont Avenue, Duncan. www.lionrampant.ca

Macaloney's Island Distillery & Twa Dogs Brewery does tours and events. www.victoriacaledonian.com

North of Hadrian's Kilts and Celtic Clothing, 102-318 Wale Rd., Victoria. 778 406-2243 www.northofhadrians.com

Out of Ireland Irish Importers, 1000 Government St., Victoria: www.outofireland.ca

The Tartan Guild Tartan roses and other tartan touches www.thetartanguild.com or 250 880-8484

To be on monthly email-distribution list for the *Scottish Newsletter*, contact Larry Scott at kitimatlarry@gmail.com